A Journey Through the Letters

From Pictogram to Symbol

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INTRODUCTION

Language appears at first glance to be a collection of words, sounds, and rules. But those who look deeper discover that language is an inheritance older than any nation. The letters with which we write today are not human inventions, but witnesses to a source that reaches far further back than our history books can contain.

This book explores that source. Not to glorify languages, and not to rank peoples, but to make visible how strong our connection truly is.

When we return to the oldest forms of letters—the house, the hand, the breath, the eye—we see a world where humanity mattered more than borders.

The Hebrew language is not a language in itself, but a tongue. So too is Arabic, Sanskrit, and every other language we speak today. For they are all connected to one another in some way; they are direct relatives of each other, descended from the same primordial source. A language is, in its deepest essence, universal.

Consider the word 'water'; in English and Dutch, you write it exactly the same. Think of 'zon' and 'sun', or 'blauw' and 'blue'. The pronunciation may differ slightly, but the source is unmistakably the same. This also applies to universal greetings. The words Salaam, Shalom, and even our Salute share the same sounds and roots. They all refer to wholeness and peace.

Countless words share these roots. Just as we as humans all descend from Adam, our languages have more in common with each other than they differ. No generation arose from itself, and this also applies to the words we speak today.

This journey through the letters is not an academic study, but an expedition of discovery toward what is self-evident: languages differ on the surface, but share the same root in the depths.

Whoever understands this sees that language forms not a division, but a bridge between all people.

PART I: THE FOUNDATIONS

Chapter 1 — The Source

Language did not begin as words. It began as meaning.

Before man spoke, he felt. Before he formed words, he recognized differences, patterns, gestures, and sounds that came forth from creation itself.

The ability to name, to distinguish, and to clarify was given to him as a natural skill—not an invention, but an entrusted instrument.

Every language we know today, however different, carries traces of the same origin. Not because peoples copied each other, but because they all came from the same source.

Language is not a human possession; it is a form of consciousness that speaks through humanity.

The primal language was not fixed in words or rules, but in universal clarity: natural expression, the gift of clarification.

All tongues, all scripts, and all sounds that later arose are branches of this one foundation. Humanity developed outward forms, but the inner meaning has always remained the same.

The language we now write has its deep roots in symbols and pictograms that already existed long before the first hieroglyphs were carved in stone. Languages have changed progressively through time.

The further you go back in history, the deeper, broader, and more sacred the meaning of a single sign or sound was. One symbol could once contain an entire world of meaning.

But as we move forward in time, language becomes ever more detailed. Over the centuries, more and more letters and signs were added to capture these details precisely.

In Arabic, you see this beautifully: there are letters that are exactly the same in basic form, like the 'd' and the 'dh', or the 't' and the 'th'. The only thing distinguishing them is a small dot above or below the letter. The more of these marks were added, the larger the vocabulary became.

An everyday example of this is the word 'boat'. In the past, a boat was simply a vessel. But as our knowledge and technology grew, we needed more detail. Thus variations arose such as the cargo ship, the fishing boat, the sailboat, or the lifeboat.

Sometimes a people adopts these details from another, because they are the masters in that specific field. Thus the Russians borrowed many words related to sailing and ships directly from the Dutch, because the Dutch were at that time the undisputed masters of shipbuilding.

These words still exist in their vocabulary; it is living proof of how tongues grow toward each other through shared knowledge. Language constantly branches like a growing tree, but the trunk from which everything comes remains unchanged.

Chapter 2 — The Unity of Tongues

What we today call "languages" are in reality different directions of one and the same stream. The pronunciation changes, the rhythms differ, letter forms evolve—but the root remains recognizable.

When you compare words from different languages, you do not see coincidental similarities. You see shared origin.

Basic concepts like light, life, water, mother, house, sun, and earth appear in many languages in virtually the same structure. Not because one people learned it from another, but because all peoples come from the same source and tried to describe the same reality.

The differences between languages arose only later, when peoples drifted apart and adapted to their environment. But even then, the correspondence remained visible: the same meanings, the same sounds, the same pictograms that further evolved into letters.

A language is not a closed world. It lives, moves, changes, and grows with humanity. But however far apart the branches of the language tree reach, the trunk remains one—the universal origin that connects all peoples.

When one studies the roots of words, one discovers time and again that sounds shifted, forms changed, meanings refined, but their structure can be traced back to the same primordial sounds.

The idea that one single people or one single language is "the only right one" comes from ignorance.

When one looks honestly at the letters, one sees: the Arabic B (Bayt), the Hebrew Bet, the Phoenician Bet, the Greek Beta, the Latin B—these are not different letters; they are the same letter that received new clothes through time.

The Kaf, Ayn, Mem, Nun, and other ancient symbols also show this line.

Therefore, supremacism is impossible. A language can be richer, more complete, or closer to the source, but no language is "of itself." Everything comes from the trunk that is much older than any people.

Humanity does not possess language—language possesses humanity.

Chapter 3 — Communication Beyond Words

Language is much older than letters. It is even older than words.

Before humanity strung sounds together into sentences, there already existed a

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The Evolution of the Letter B:

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 🏠 | ب | ב | 𐤁 | B | B |

| *House* | *Bet* | *Bet* | *Bā* | *Beta* | *B* |

The Kaf, Ayn, Mem, Nun, and other ancient symbols also show this line.

Therefore, supremacism is impossible. A language can be richer, more complete, or closer to the source, but no language is “of itself.” Everything comes from the trunk that is much older than any people.

- *Humanity does not possess language—language possesses humanity.*

Chapter 3 — Communication Beyond Words

Language is much older than letters. It is even older than words.

Before humanity strung sounds together into sentences, there already existed a form of communication that went deeper than speech. Humanity understood its environment by looking, feeling, responding—even before becoming aware of the possibility of speaking.

Humanity was given the unique ability to express itself in words, but communication goes much further than that. We also speak through sign language, through our emotions, through body movement and subtle cues.

Our ancestors communicated with gestures, posture, rhythm, intensity, breathing, and silences. These ways of understanding have never disappeared; they still form the foundation on which words rest.

- *A person can lie with their mouth, but not with their body—the body always speaks the original language.*

Powerful proof of this is the world-famous character Mr. Bean; without speaking a single word, every human on this planet understands exactly what he means. Language is thus first and foremost a means of communication of the soul.

Even today, in the most modern societies, a large part of our communication remains wordless. It is visible in the glance of someone who needs no explanation, in the silence that says more than a sentence, in the tremor of a voice that reveals truth even before the words do.

This universal communication is not limited to humanity alone. All of creation speaks. The animals too have been given their own perfect language to connect with each other.

Think of the mighty lions who communicate flawlessly with each other during the hunt through the movements of their tails. Or think of the bats that navigate in total darkness and exchange information through echo and sound vibrations.

A flock of birds changes direction without a single audible command. A lioness gives a small movement of her tail as a signal that her entire group understands. A bat navigates and “speaks” through vibrations, not through language as we know it.

All these examples prove one truth: Language is not merely speaking—language is meaning expressing itself in whatever form.

It proves that language is much greater than letters on paper; it is an essential and living part of creation itself.

Humanity received words as an extension of a capacity much older than sound alone.

Chapter 4 — The Evolution of Letters

Letters did not arise from nothing. They are the heirs of pictograms: simple symbols that could carry a complete concept.

In the oldest scripts, a sign was not a sound, but an entire concept. A circle could mean the eye, a house could be a Bet, a hand could become the Kaf—not because one wanted to draw abstractly, but because one depicted reality as it was experienced.

Through the centuries, these pictograms slowly changed into abstract forms. Not because humanity wanted to lose meaning, but because the need arose for simplicity, speed, and precision.

The symbols became letters—building blocks that together could form new words.

Every great language follows the same pattern:

1. **Pictogram** — a drawing that directly refers to reality.
2. **Ideogram** — a sign that represents an idea.
3. **Phonogram** — a letter that expresses a sound.
4. **Alphabet** — a system of fixed sounds with which everything can be written.

And yet… even in the modern alphabet, the origin remains visible. The O still refers to the eye from which it arose. The B still carries the form of chambers and structure—the house. The K still resembles a hand reaching or grasping. The Y retains the form of an outstretched arm.

When one places the oldest alphabets side by side—Proto-Semitic, Phoenician, Old Hebrew, Old Aramaic, and later Arabic—one thing immediately stands out: the structure is the same.

Not only the forms, but especially the meanings behind the forms. The trunk of the alphabet contained pictograms that depicted life, symbols that showed human needs, signs that portrayed natural forces, sounds that were directly connected to experience.

These meanings were not cultural, but human. That is why these letters could spread, change form, but retain their essence.

When one later looks at Greek and Latin letters, one sees that they still bear traces of those original pictograms, but greatly simplified, as if the form detached from the source and only the skeleton remained.

This makes something clear: The oldest alphabets were not more primitive, but rather richer. They carried more meaning in one sign than modern alphabets in an entire word. Modern languages are more refined in number of words, but poorer in symbolic depth.

Language seems to become more complicated, but in essence it remains connected to its source. Every letter tells something about the past, and every sound carries a memory older than culture, people, or time.

Humanity thinks it shapes language, but it is language that shapes humanity and connects it to the story that began much earlier than itself.

That is why the oldest letters are the blueprint of our language structure. They form the silent, indestructible foundation on which all later languages are built.

PART II: THE LETTERS — A JOURNEY THROUGH SYMBOLS

Chapter 5 — Bet (B): The House

Our journey through the foundations of the alphabet begins with the letter B (Bet, Ba, Beta).

The Evolution of Bet (B):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 🏠 | ب | ב | 𐤁 | B | B |

| *Floor plan of house* | *Bet* | *Bet* | *Bā* | *Beta* | *B* |

Every letter has an origin, and the letter Bet is one of the oldest and clearest examples. It began as a simple drawing of a house—not a house as we know it now, but a basic form: a space with an opening, a place of shelter.

The ‘B’ began as a simple drawing of the floor plan of a house or tent. It symbolizes the most stable place that humanity knows: the place of rest, privacy, and safety.

- *The Bet is the letter of origin and structure.*

In both Hebrew and Arabic, Bayt or Beit literally means “house.” This meaning has never been lost, even when the letter lost its pictographic form in Western languages.

The letter B forms the bed of our communication; it is the house in which humanity may dwell and in which creation finds a tangible beginning.

The letter B stands at the beginning of words that denote stability and foundation. It is no coincidence that concepts like begin, basis, and binding carry the same sound.

In virtually every language descended from Semitic roots, the B carries the same energy: that of a place where something can rest, arise, and grow.

The house is humanity’s first protection, the place where one takes shape, where one learns, where one returns.

That is why the Bet symbolically stands at the beginning of many sacred texts: not because it is merely the first letter, but because the house is the first humanity—the space where the story begins.

- *The Bet is not just a letter. It is a foundation. Where humanity returns, where it finds rest, where it is safe. It is the basis of all that follows.*

Chapter 6 — Gimmel/Jamal (G/J): The Camel and The Traveler

After the Bet—the house—comes the Gimmel, which originally bore the image of a camel.

The Evolution of Gimmel (G/J):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 🐫 | 𐤂 | ג | ﺝ | Γ | G / J |

| *Camel's neck* | *Gimel* | *Gimmel* | *Jīm* | *Gamma* | *G / J* |

In the early pictographic form, one did not draw the whole animal, but especially the striking part: the neck, the movement, the strength to carry over long distances.

- *The Gimmel is the letter of movement.*

Where the Bet stands for rest and safety, the Gimmel stands for moving on, traveling, and carrying.

A beautiful proof of how sounds shift within the universal tongue is the letter G. What in Hebrew is the Gimmel and in Latin the C (the source of the word Camel), shifted in the Arabic tongue to the soft Jamal.

Although the sound changed from a hard ‘G’ to a soft ‘J’, the content remained exactly the same: the pictogram of a camel’s neck.

This shows one of the most beautiful examples of tongue evolution:

- The G became in some languages a J.
- The meaning remained identical.
- The root remained unchanged.

People who claim that words simply have “an Arabic origin” often do not understand the fundamental idea of the tongue and the progressive character of language. The word was not simply taken from one to another; it is an organic development from the same shared source.

- *Languages are relatives, not strangers.*

The camel itself is a symbol that played a central role for centuries:

- It carries burden.
- It connects villages, routes, and people.
- It brings what lives from one place to another.

The Gimmel is thus not merely a sound, but a memory of mobility, endurance, and direction.

The house is the place where you belong, but the Gimmel is the path you travel.

Together, the Bet and the Gimmel form the first two steps of life: being home and being on the way.

Chapter 7 — Kaf (K): The Palm and Shelter

The letter Kaf belongs to the oldest symbolic signs of human written tradition.

The Evolution of Kaf (K):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| ✋ | 𐤊 | כ | ك | K | K |

| *Open palm* | *Kaph* | *Kaf* | *Kāf* | *Kappa* | *K* |

Its primordial form was not an abstract sign, but the drawing of an open palm. Not a hand that grasps, but a hand that carries, shelters, and offers rest.

The ‘Kaf’ (K) is the 11th letter of the Hebrew alphabet and also the mysterious first loose letter of the 19th chapter of the Holy Quran (Surah Maryam).

It began as a depiction of an opened palm. It symbolizes shelter, satisfaction, and gratitude.

In the Semitic languages, the name of the letter literally means the palm of the hand.

The meaning of the Kaf lives on to this day in the Semitic languages.

In Arabic:

- *Kafā* means: it is sufficient, enough, adequate support.
- *Kahf* means: cave, a sheltering space that envelops humanity as a hand does.

In Hebrew, the same root exists for shelter and protection; there too the palm is the image of certainty.

Words like ‘kafa’ (sufficient) and ‘kahf’ (cave) embody this letter perfectly: a palm that can hold something or a cave that offers natural shelter. It is the letter of accepting, embracing, and the realization that something is “enough.”

What makes this letter unique is that it combines two layers of meaning:

1. Shelter

The hand that protects a child, the cave that receives a traveler, the palm that holds something safely—all variants of the same archetypal movement.

2. Being Enough

The Kaf is also the letter of contentment: when something is sufficient. Not too much, not too little—but exactly enough to live, to grow, to rest.

From this it appears that the Kaf is not the letter of struggle or striving, but that of stability and trust. It stands on the side of what exists, not of what is lacking.

The form of the modern K—with an open angle—still carries something of the old palm: a symbol of support, openness, and direction.

Chapter 8 — Ha/He (H): The Letters of Breath

Humanity knows many kinds of breath, but the alphabets that came forth from the primal language distinguished between two fundamentally different sounds: a light, open H, and a deeper, warm Ḥ (the sound of Hayaat—life).

The Evolution of He/Ha (H):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 🙌 | 𐤇 | ה | ه | E | H |

| *Person with raised arms* | *He* | *He* | *Ḥā* | *Epsilon* | *H* |

These two sounds do not belong together; they express different realities.

1. The Light H (He)

This sound is soft and airy, comparable to the escape of breath in a sigh or the opening of a window.

In many Western languages, this sound remained as the ordinary H.

In Hebrew, it is the letter He (ה)—the old pictographic form was a person with raised hands, a sign of:

- calling,

- breathing,

- revelation,

- and presence.

This H is the sound of openness.

2. The Deep, Warm Ḥ (Ha)

The ‘Ha’ in Arabic and the ‘He’ in Hebrew share the universal ‘H’ sound of breath. The pictogram originally depicted a praying person with raised hands.

Pronouncing the letter ‘H’ is as simple as breathing, sighing, or laughing.

The Semitic languages, especially Arabic (ح), preserved a much older layer of breath: a sound that comes from within, deep yet soft, the sound connected with the word: *Hayaat*—life.

In the shared source of our languages, there already existed different nuances of this breath sound. Where many languages later merged these sounds into one simple, universal ‘H’ (like the ‘h’ of Hut), the Arabic tongue preserved and refined the deep, warm ‘Ha’ (ح) as a separate letter for words like *Hayaat* (life) and *Wahi* (revelation).

Hebrew split this primordial form in two directions:

- the soft He,

- and the sharper Ḥet (ח), used in words like *Chay*.

In the Hebrew tongue, for that same life remained the sharper, powerful Cha of *Chay*. The content—life itself—remains identical, but the way the tongue holds the sound differs per people.

- *Thus each language preserves a part of the original breath, but no language preserves everything completely. Each tongue carries merely a facet of the old unity.*

The Western Languages

In the Western world, both old breath sounds eventually disappeared into a single H.

The deep Ḥ sound of *Hayaat* found no real letter in Latin script. Sometimes it is replaced by an H, sometimes by a vowel, sometimes it falls away entirely, but the meaning remains recognizable.

This development shows how languages evolve: not by losing their essence, but by simplifying their forms.

The two different breath sounds remain, however, proof of their ancient origin: humanity's speech was once richer, more refined, and more closely connected to meaning.

Chapter 9 — Yad (Y): The Arm, The Power to Act

The letter Yad literally means arm or hand in the original Semitic language forms.

The Evolution of Yad (Y):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 💪 | ي | י | 𐤉 | Ι | Y / I / J |

| *Arm and hand* | *Yod* | *Yod* | *Yā* | *Iota* | *Y / I / J* |

But its meaning reaches beyond the physical body. The arm symbolizes action: the ability to intervene, to move, to create, and to give direction.

The ‘Ya’ in Arabic is the ‘Yad’ in Hebrew (Y, J, or I). In Hebrew, Yad literally means “arm” or “hand.” In Arabic too, we still use this word daily (Yad), although we now use it as an independent word and no longer only as the name of a letter.

The letter symbolizes power, strength, reinforcement, and help.

In Hebrew, Yad is still the word for hand. In Arabic appeared the related form Yad (يَد). In both cases, the meaning remains identical: the instrument with which humanity acts.

The form of the letter ‘Y’ still visually reminds us of an outstretched arm taking action. The form of the modern letter Y still carries an echo of its origin: a split that resembles an outstretched arm with an open hand.

It is no coincidence that many words related to direction, action, and choice begin with a Y-like sound.

The Y stands for:

- strength,
- influence,
- initiative,
- and the ability to change.

Where the Kaf is the rest of being enough, the Yad is the movement of acting.

Where the Bet is the house, the Yad is the door that opens.

Where the Gimmel is the traveler, the Yad is the choice to take a step.

- *Humanity acts not only with muscles; it acts with intention. Therefore, the Yad is more than anatomy: it is the letter of human influence in the world.*

Chapter 10 — Ayn (ع): The Eye and The Spring

Few letters are as deep and symbolic as the Ayn.

The Evolution of Ayn (O):

| Pictogram | Phoenician | Hebrew | Arabic | Greek | Latin |

| 👁 | ع | ע | 𐤏 | O | O |

| *Eye* | *Ayin* | *Ayin* | *ʿAyn* | *Omicron* | *O* |

Its old pictogram was a simple circle—the eye. And precisely that circle became, over time, the basis of the later Western O.

But in the original core of meaning, the Ayn was more than an eye.

The letter ‘Ayn’ (ع), in informal tekst often indicated with the number 3, is universally known as the “eye.” Originally, this letter was drawn as a circle, which eventually became our letter O.

But there is a hidden layer in this letter that brings us back to the essence of nature.

In the ancient Semitic languages, Ayn means both:

- eye,

- and water spring.

These two meanings seem different, but are in reality one reality:

- A spring lets water well up.

- An eye lets vibration and feeling well up.

Water and insight are both flowings from a depth.

In the ancient languages, the word for eye is exactly the same as the word for water spring. This is no coincidence. Think of the tears that flow from our eyes when we are moved; the eye is literally the spring of our deepest emotions.

- *Just as pure water wells up from the earth to give life to the desert, so insight and understanding well up from the eye to nourish the spirit.*

It is the circle of perception: from the ‘spring’ of our eye flow both our tears and our knowledge.

Just as water springs from the earth, so insight springs from humanity’s interior.

The Ayn is thus the letter of:

- seeing,

- understanding,

- the welling up of feeling,

- and the springing forth of meaning.

Where the Ayn stands for clarity, insight, source, and honesty, it symbolizes pure perception—the ability to see reality as it is.

When the old circular form later evolved into the Western O, the deep sound of the Ayn was lost, but not its form. The letter remained round, for the origin was never forgotten—even by languages that could no longer pronounce its sound.

- *The Ayn is a silent reminder of the primal source: the point where water, insight, and life come together.*

Chapter 11 — Ghayn (غ): The Shadow on the Eye

When you see the letter Ghayn (غ), you immediately recognize the form of the Ayn (ع).

But there is one detail that changes everything: the dot on top.

Ayn versus Ghayn — The Eye and Its Shadow:

| Ayn | | Ghayn |

| ع | ➜ | غ |

| *Clear sight* | *+ dot* | *Veiled sight* |

| The eye | | The eye with shadow |

| Clarity, truth | | Confusion, deception |

That one dot is not arbitrary. It symbolizes precisely what the Ghayn is: the shadow that falls on the eye.

The Ghayn outwardly resembles the Ayn, but carries a totally different meaning. Where the Ayn is the source—clear, open, and insightful—the Ghayn is the source with a veil over it.

In Arabic, this becomes visible because the Ghayn has the same form as the Ayn, but with one dot above it. That one dot changes everything: it symbolizes the shadow that clouds sight.

Where the Ayn stands for clarity, insight, source, and honesty, the Ghayn stands for the moments when that clarity becomes darkened. Not destroyed—but covered. A veil over the source.

In ancient languages, the Ghayn stood for:

- deception,
- confusion,
- straying,
- murkiness,
- inner darkness.

But important is this: the Ghayn represents not the deceiver, but the state of humanity when it is deceived.

- *The eye remains the same—only the dot lies upon it. Evil creates no new source; it merely covers the existing one.*

Not because the Ghayn is ‘evil’, but because it represents the principle of how clarity can be covered.

This symbolism is deep and universal. The light always exists, but a person can choose to darken their own sight.

The Ghayn shows how subtle that process is: the difference from the Ayn is one single sign.

Deception rarely begins with a shock; it begins with a nuance, a small shift in clarity. Words like:

- *Ghawa* (to stray, to deceive),
- *Ghayy* (something bad),
- *Ghulm* (darkness),

All carry that same sound: a voice that speaks from the depths, but is no longer clear.

Yet it is important to understand: the Ghayn does nothing. Like a shadow, it has no power of its own. It merely covers what is already there—humanity is the one who chooses whether to listen to the shadow or to the light.

The deceiver tries, by whispering, to place the ‘dot’ on the eye, so that the source becomes murky and humanity no longer sees the truth purely. But ultimately, humanity itself remains responsible; the deceiver merely offers the distortion, humanity itself commits the sin and receives the bill.

And yet the Ghayn is not only negative. It is also a reminder. A warning. A sign that clarity is a choice.

For the person who sees the shadow can also return to the light of the Ayn.

The Ghayn thereby shows a fundamental truth of language and of life: the source itself never changes; only our relationship to that source changes.

Humanity does not suddenly become bad; it merely allows something that it previously kept outside. The dot on the eye. The veil on clarity.

But a veil is not a wall. It can be removed. It can be seen through.

And therein lies humanity's responsibility: choosing whether to let the dot rest, or to protect the clarity of the inner source.

The Ghayn is thus not a sign of despair, but of awareness. It shows that there is a way back. That deception is not final. That the source remains intact, waiting until humanity lifts the veil again.

The presence of the Ghayn in the alphabet shows a deep insight: there is always a difference between seeing and seeing rightly.

- *Therefore the Ayn is the eye, and the Ghayn is the eye that becomes darkened. In the world of letters, this is one of the most powerful messages: where truth exists, the possibility of deception exists; but where deception exists, the way back to truth exists.*

The Ghayn is the reminder that light and darkness can exist in the same form, but never have the same effect.

PART III: THE DEEPER LAYERS

Chapter 12 — Letters as Universes in Themselves

Every letter we use today, however simple it may seem, comes from a world of symbols, meanings, and centuries-old experiences.

- *A letter is not a dead sign; it is an imprint of a deeper reality. A letter is a universe in itself.*

When we look at the ancient languages—the pictograms, the hieroglyphs, the symbolic signs—we see that every letter began as an image of something humanity saw daily:

- the house (Bet),
- the camel (Gimmel/Jamal),
- the palm (Kaf),
- the breath (Ha),
- the arm (Yad),
- the eye (Ayn),
- the shadow (Ghayn).

These were not arbitrary choices. Humanity chose these symbols because they were the building blocks of life, survival, and experience.

Language did not begin as an abstract system, but as a reflection of the world itself.

What we today call “letters” were once:

- prayers,
- actions,
- feelings,

- objects,

- rhythms,

- movements.

Each letter was a world, and together they formed the way humanity understood and transmitted its reality.

Every letter bears witness to what humanity once found important:

- The Bet shows how essential the house and rest were.

- The Kaf tells of protection, having enough, and the open hand.

- The Ayn tells of the source, both of water and of insight.

- The Ha tells of breath and life, before one could define life.

- The Yad tells of strength, action, and help.

- The Ghayn tells of obscuring and deception, a shadow over the eye.

Humanity did not need to invent these meanings—they came from what humanity saw, felt, and experienced in a world still at its origin.

As humanity grew, language became more refined. The images became smaller, the symbols became sounds, and the sounds became signs.

But the origin remained stored in those sounds, like memories resting in the DNA of language.

That is why different languages can appear totally different on the surface, but show the same origin beneath the surface.

A letter can shift in sound, but never in root. The source is unchangeable.

This is also the reason why an Arabic, Hebrew, or Aramaic letter represents not just a sound, but an idea. A concept. A form of existence.

That is why ancient pictograms often seem so self-evident: they are directly based on experience.

The letters became not arbitrary symbols, but mirrors of human essence:

- What humanity feared received a symbol.
- What humanity needed received a word.
- What humanity saw received a sound.

Thus language became a reflection of the soul, of nature, and of creation itself.

The modern world has often forgotten how rich letters truly are. We see them as tools to make words, but no longer as carriers of meaning in themselves.

Yet many people feel—consciously or unconsciously—that something deeper lies within. They notice it when they see an ancient script, or when a sound touches something in them that cannot be explained.

This is because letters were originally intended not only to be read, but to be understood.

A letter was a key. An opening to insight. A way to order reality.

And once one sees how each letter is a world, the entire view of language changes.

You no longer read with your eyes, but with your soul.

You see that language was not “made” by humans, but found by humans. The letters were already there. We merely discovered them and gave them sounds.

In that sense, all letters are silent witnesses of humanity. They carried our joys, our fears, our insights, long before we fully understood their meaning.

And they still carry our stories.

- *That is why letters are not simply signs: they carry the human journey within them. Whoever understands the letters, understands humanity. Each letter is a universe, but together they form the story of mankind.*

Chapter 13 — Truth and Deception in Language

Language is the most powerful tool that humanity possesses. It can heal, connect, and illuminate—but it can also break, deceive, and obscure.

These two forces exist side by side, and yet they come from the same capacity: the capacity to speak.

Truth is clarity. Deception is darkness.

But both use the same words, the same letters, the same sounds. The difference lies not in the language, but in the intention of the one who speaks.

A true word need not sound harsh. It need not be complicated.

Truth is often quiet, simple, and direct. It comes from within and carries no noise. You recognize it not by its form, but by its effect: it brings peace, clarity, and direction.

Deception, on the other hand, uses language as smoke. Words then become a means to conceal rather than to reveal. They are used to steer, to manipulate, to distort.

Not because language is deceptive, but because humanity has changed its intention.

Deception never begins with a lie that is spoken loudly. It begins with a nuance, a small shift, one dot on an eye—like the dot of the Ghayn above the Ayn.

A subtle darkening of an earlier clarity.

The person who deceives hopes that the other looks but does not see. Listens but does not hear. Receives words, but not the reality behind them.

That is why it is so important that humanity listens not only to what is said, but especially to what is not said: the intention, the silence, the posture, the repetition, the direction.

- *Truth needs no trick. Truth needs no masks. Truth stands on its own.*

Deception constantly needs maintenance. It must be fed, repeated, defended, and hidden.

That is why a lie is always heavier to carry than the truth.

Humanity has the unique responsibility to use language as an instrument of clarity. For every word that is spoken becomes part of the world, and words cannot be taken back. They can only be restored or acknowledged.

The ancient wise ones said that the tongue is a small organ with the power of an army. It can build or destroy, bless or curse, help or deceive.

But it is never the tongue itself that chooses. The heart chooses first, and the tongue follows.

That is why pure language begins not with speaking, but with inner honesty.

Whoever thinks clearly, speaks clearly. Whoever thinks murkily, speaks murkily.

- *Language is a mirror. Whoever looks into it sees not the words, but themselves.*

Chapter 14 — Humanity as Guardian of Meaning

Language does not exist without humanity.

Letters lie still on paper, but only receive a soul when someone speaks them, understands them, or applies them.

That is why humanity is not merely a user of language; it is the guardian of meaning.

Meaning is not automatically preserved. It must be carried. It must be guarded.

For as soon as humanity stops speaking carefully, language loses its depth and shifts in direction and content.

Every generation receives words from the generation before. But words do not remain exactly the same; they change with the person who carries them.

Humanity thus has a responsibility: it determines whether language remains pure or becomes obscured.

A word is never just a word. Behind every utterance stands a history, an origin, and a worldview.

When a person uses a word without understanding its meaning, that word weakens. It becomes hollow. It loses its power.

But when a person uses words with intention and clarity, they come alive. A single word can then serve as light, as direction, as inspiration.

Thus one person can defend the meaning of a word against the noise of time.

In the oldest communities, language was seen as heritage. Not only cultural, but moral. Words were passed on as one passed on land or water sources—with respect for their value.

A people that lost its language lost a part of its soul.

But the reverse is also true: a people that rediscovers the depth of its language thereby rediscovers itself.

That is why humanity is a guardian. Not because it must be, but because no one else can be.

Language cannot protect itself. It has eyes, but does not see. It has breath, but does not breathe. It has power, but does not use it.

Only humanity gives it direction.

The person who speaks carefully, builds.

The person who speaks carelessly, breaks.

And the person who deceives with language obscures not only the world of others, but also their own source.

Guarding meaning begins in small things: in honesty, in clarity, in choosing the right word at the right moment.

And in not speaking words that damage the soul of language.

- *For words are like seeds. You plant them in others, but you harvest them yourself.*

The person who understands this deals differently with language. They speak less, but say more. They choose carefully, and carry consciously.

They know that every word has weight and that meaning only continues to exist if someone protects it.

Thus humanity becomes not an owner of language, but its guardian. A keeper of something greater than itself.

Chapter 15 — The Power of a Single Symbol

A single symbol can carry more weight than a thousand words.

Not because it is larger, but because it is deeper.

A symbol is not dependent on sentence structure or grammar; it speaks directly to humanity’s interior.

In the original world of language, symbols were the roots of all communication. Before people formed sentences, they formed images.

A circle, a line, a palm, a ray, an eye—each was a carrier of meaning.

A symbol is powerful because it:

- is timeless,
- needs no translation,
- knows no dialect,
- addresses humanity beyond its thought processes.

That is why people worldwide recognize the same sign, even when they do not speak each other’s language.

A heart stands for love, a circle for unity, an open hand for peace, an eye for awareness.

The simplicity of a symbol is precisely what makes it so strong.

It cannot be drowned out by grammar, cannot be diluted by superfluous words. It stands firm, like a foundation.

- *A symbol is not an ornament; it is a reminder. A pointer to something that was always already present.*

Whoever understands a symbol understands an entire world in one glance.

Chapter 16 — The Evolution of Words Through Generations

Language seems to change through time, but in reality humanity changes—and language follows.

Every generation inherits words it does not fully know. It takes them over, reshapes them, and adapts them to its own world.

Sometimes a word is enriched, sometimes impoverished, sometimes forgotten.

But the roots remain. They lie beneath the ground, unchanged, even when the leaves change the form of the tree.

A word that was once deep and symbolic can become superficial in a later generation.

And a word that was once small and practical can later acquire a deeper spiritual meaning.

Language is thus not a straight line, but a breath: it expands and contracts, it fades and becomes clear again.

Generations change words through:

- new experiences,
- new knowledge,
- cultural shifts,
- loss of old meanings,
- rediscovery of forgotten symbolism.

Thus arises the living character of language. It moves with humanity, but always retains traces of its origin.

When languages spread across peoples and regions, sounds naturally change. Not because people reinvent those sounds, but because every society has its own rhythm, breath, and pronunciation patterns.

This process is called sound shift: a natural, universal phenomenon that already occurred before a single book or grammar was written.

Examples show how old this principle is:

- The hard G became softer in some regions and became a J (like Gimmel → Jamal).

- The old Ayn remained as a deep guttural sound in Semitic languages, but was simplified in the West to O or a soft vowel.

- The different kinds of H sounds, like the warm Ha (ح) and the sharp Ḥ/Ch, were reduced in the West to a single H, or even disappeared entirely.

Yet the meaning often remains visible, even when the sound has changed.

A word can take on a different form through time, but the root betrays where it came from.

This makes it impossible to claim that languages arose separately from each other. The source is one. All differences are variations on that one path that spread across the earth.

> *Sound shift is not a mistake, but living proof of shared origin.*

Whoever wants to understand words must look not only at how humanity speaks now, but also at how humanity lived before.

For words carry history. And history never disappears entirely—it breathes on in sounds and meaning.

Chapter 17 — The Unity of Peoples

Just as languages are branches of the same tree, so are peoples.

Every culture brings its own color, its own rhythm, its own sound, but the root is the same: humanity.

When one returns to the oldest forms of language, one always arrives at the same principle: one source, many branches.

That source was not a people, and not a geographical place. It was the way in which humanity perceived the world and gave meaning to what it saw.

That is why the oldest letters do not resemble arbitrary signs, but recognizable forms: the house, the camel, the hand, the eye, the breath.

These forms were universal. Every person, in every place, knew them.

That is why languages could spread, and that is why related sounds and symbols arose in areas that seemingly had nothing to do with each other.

When peoples drifted apart, each people took the same foundation with them, but never applied the same details.

Thus arose a tree:

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The Tree of Language and Peoples
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The trunk is the source, the branches are the tongues, and the leaves are the words.

But even the furthest branch can never claim to be the trunk.

When you strip humanity of cultural layers, the same need remains:

- connection,
- clarity,
- safety,
- love,
- meaning,
- direction.

Language differences are not walls; they are variants of the same melody.

And whoever looks attentively sees that peoples share more similarities than differences.

The greetings resemble each other. The words for water, sun, mother, life—all of them echo the same sounds in different forms.

Not coincidentally, but because the source is one.

Wars and conflicts are often fought on the basis of differences in language, color, or descent. But these differences are superficial. They are leaves in the wind, not roots of humanity.

Whoever sees the deeper layers sees that one person cannot exist without another.

Cultures develop through each other, learn from each other, help each other grow. No civilization was formed in isolation.

Every development—art, science, agriculture, philosophy—is a shared construction of humanity.

> *Unity does not mean that everyone must be the same. It means that everyone comes from the same ground.*

Language is the proof of this: the letters we speak are silent witnesses of our shared story.

The origin is one, but the expression is manifold.

Just as one sun casts many shadows, but always remains the same sun.

Chapter 18 — The Role of Language in Connection

Language is the strongest means that humanity has to connect souls with each other.

When a person speaks from clarity, language becomes a bridge between two realities. It makes two people one conversation.

Connecting does not happen through words alone, but through the way words are carried: with intention, with calm, with respect.

A word can shrink or enlarge the distance between two people. It can close or open a wound. It can reveal or conceal the truth.

That is why language is the foundation of human relationships.

Friendships arise through words, love is nourished through words, misunderstandings grow through words, and peace is forged through words.

But connection is more than speaking. It is listening.

Not hearing with the ears, but with the entire presence.

Whoever listens opens a door. Whoever does not listen closes a world outside.

The person who understands language as a means to connection speaks differently. They speak from responsibility. They know that every word they speak has a direction, a purpose, a consequence.

Language that connects is language that builds.

It respects the other, it brings calm, it makes space.

And above all: it comes from a sincere wish to understand and to be understood.

When language is used purely, it becomes a bridge across the chasm between people.

And when people are connected, the world becomes lighter.

Chapter 19 — Supremacism and the Wall of Ignorance

Supremacism begins where insight ends.

It arises when a person believes that their own language, people, or culture stands above those of others.

But this attitude is not a sign of knowledge—it is a sign of a lack of understanding.

Language has never been the possession of one people. Every language breathes history, pain, growth, experience, and wisdom.

Whoever elevates one language above all others cuts themselves off from the richness of humanity.

Throughout history, some peoples have claimed that their language is the origin of all others. This is not knowledge, but a psychological pitfall: the desire to stand above others.

Linguistic supremacism arises when one sees the outward differences of languages, but remains blind to their inner coherence.

Whoever thinks that one language is holy and the rest merely copies does not understand what a tongue is. A tongue is not a new creation, but a variation on an ancient source.

> *People who claim that their own language is "the only true language" suffer from a deep form of supremacism and backwardness. They do not understand the fundamental idea of the tongue and the progressive character of our worldwide communication.*

Every language on this earth—from Arabic and Hebrew to sacred Sanskrit—contains its own wisdom and is at the very least unique cultural heritage.

Although we must acknowledge that some tongues, through their structure and preservation of the source, can carry a higher degree of truth than others, no language stands entirely above another. They are simply branches of the same tree.

Supremacism is like a wall: high, hard, and blind.

The person who builds this wall thinks they are protecting themselves, but in reality closes off their own horizon. They see only their own reflection and lose sight of the source that brought forth all of us.

Whoever truly understands how languages arise sees that all roots are intertwined with each other.

Arabic, Hebrew, Aramaic, Greek, Sanskrit—they are branches of the same tree. No branch is a tree in itself. Whoever thinks so has not looked at the trunk.

The person who looks down on others for their tongue betrays not their superiority, but their ignorance. They do not understand that every language is a form of heritage, a bridge to the soul of a people.

A person who ridicules a language does not make the language small—they make themselves small.

The true scholar is humble. They see the value of every sound, every letter, every tradition. They know that truth is never locked within one people, but is spread across humanity like stars across the sky.

> *Supremacism is a wall that one erects from ignorance about our shared roots. The outward form adapts, but the root continues to give the same nourishment to all peoples.*

Supremacism is the dark side of language. Connection is the light side.

And humanity chooses, every day anew, on which side it wants to stand.

Chapter 20 — Letters as Silent Witnesses

Letters do not speak, but they preserve everything.

They carry the history of peoples, the prayers of generations, the dreams of children, and the mistakes of civilizations.

A letter does not change, even though the way it is written changes. The forms may shift, the accents may fade, but the essence remains intact. Letters are like stones in the river of time: the water flows around them, but they remain.

The letters we use today were not formed by us. We merely came into a world that already knew letters, symbols, and roots for thousands of years that carry their own history.

Letters are the silent witnesses of the past:

- they do not change for humanity,

- they do not adapt to political borders,

- they silently preserve the traces of ancient peoples.

When we write, we merely borrow those letters. We are temporary users of a heritage older than any culture.

This makes letters sacred, not through rituals, but through the truth that every letter carries an entire universe of history.

Every form of a letter tells something about who we were:

- The B tells that humanity needed safety and home.

- The Kaf tells about protection, having enough, and the open hand.

- The Ayn tells about the source, both of water and of insight.

- The Ha tells about breath and life, before one could define the word "life."

- The Yad tells about strength, acting, and help.

- The Ghayn tells about obscuring and deception, a shadow over the eye.

Every letter we use today carries an imprint of thousands of years.

When you speak a word, you breathe the breath of all people who spoke it before you.

When you write a letter, you follow the trail of hands that have long since vanished.

> *Letters are the silent witnesses of our shared journey.*

What we call "language" are merely the forms built on this unchangeable foundation.

Humanity can change meanings, expand words, narrow sentences, but letters remain faithful to their origin.

When one understands what letters witness, one sees that language is not a human invention, but a passed-on structure that we were allowed to inherit.

That is why these truths need no confirmation or agreement from people: the letters speak for themselves.

That is why the wise say: "Humanity does not possess language; it merely borrows it."

Just as a person borrows land or time, they also borrow the alphabet. They use it for their stories, but it never belongs to them.

Letters never condemned us, but they did register everything. They are the witnesses of love, war, knowledge, error, growth, and enlightenment.

In silence, they preserve the truth that humanity sometimes forgets.

They are the foundations of our communication and the proof that we, despite all differences, were always connected.

> *I am not the maker of this wisdom. I merely lay the links that were always already there. These letters stand on their own; they have been here many thousands of years longer than I.*

It is self-evident: these facts need no confirmation to be true. Whether one knows it or not, the letters are the living proof of our history.

We do not possess the letters; we may merely borrow them to tell our stories. They are the unchangeable voice, the silent witnesses of our shared history.

Chapter 21 — Closing Word: The Circle Closes

The journey through the world of language is in reality a journey through humanity itself.

Whoever understands the letters understands their own origin.

From the Source, from which all tongues came forth, to the symbols, the sounds, the breath, the silence, and the intention behind every spoken word—everything points to one truth:

Language connects.

Language remembers.

Language preserves.

Language reveals.

But above all: **language is one.**

We, humans, are the ones who made variants of it—not to divide, but to enrich our experiences.

Every language carries a piece of the whole.

Every letter carries an echo of the origin.

And ultimately, when all noise falls away and all differences fade, the same message remains:

> **Humanity is one.**

Our languages are branches of the same tree.

Our letters are children of the same source.

Our breath is the same breath.

We have never been separate from each other.

We have only forgotten how connected we always were.

At the end of this journey through letters, roots, meanings, and origins, one truth remains standing: we are not the makers of language—we are its heirs.

The letters existed long before we were born. They were passed on from generation to generation, without anyone being able to change their core.

The forms were allowed to shift, the pronunciation was allowed to vary, the cultures were allowed to come and go—but the essence always remained intact.

It does not matter which language one speaks today, whether one uses words from a Semitic, Indian, European, or African tongue—the underlying structure is the same, because the origin is the same.

The letters remind us of something we sometimes forget: humanity is one people, with one origin, and one blueprint from which all languages arose.

No people invented language.

No people possesses the truth of the letters.

No people can claim the source for themselves.

The letters are older than nationality, older than traditions, older than cultures. They are silent witnesses of history, sown across the world and used by everyone.

> *We do not possess the letters; we merely borrow them to tell our stories.*

When we speak, we speak with symbols that others left us.

When we write, we write with forms that are thousands of years older than ourselves.

And when these letters are eventually passed on again to future generations, the truth remains standing:

Humanity changes, but the letters remain.

This book is not the property of one people, one language, or one person.

It is a reminder of what we all know in the depths: that creation speaks in one language, and that we merely carry different accents of it.

By sharing this knowledge, I want to show how small the differences between languages truly are. When we trace the letters back to their source, the distance between peoples, cultures, and convictions disappears.

What remains is a shared history and a shared humanity.

This book is not an attempt to impress, but to clarify. Not an attempt to divide, but to connect.

I pass on the insights as I have seen them—pure, simple, and with respect for every person.

If the reader feels one thing after this book, then hopefully this:

> **We speak different languages, but we come from the same source.**

May the person who understands this speak with clarity, listen with empathy, and live with the awareness that every letter they speak becomes part of the world.

The circle closes.

And everything returns to the Source.

— End of "A Journey Through the Letters" —